



whose hearts never bring forth any thing that is good. They grow more filthy and polluted the longer they live, as marshy pieces of land grow more mire by the rains of heaven. Poor souls, it will be soon said—“He that is filthy, let him be filthy still.” Sinners, grant not the spirit of God, lest thou be left in that state in which divine truth will make thee no better, but thou rather grow worse under its influence. [Morning Star.]

## REVIVAL IN OHIO.

*Warren, March 15, 1842.* Six months have elapsed since the commencement of the revival of religion. During the year previous to this event, there were occasional indications that God was about to visit us in mercy, and some obtained a hope in Christ. This state of things, with an increasing anxiety on the part of the people of God to see his work extensively revived, led to a special effort, which resulted in the conversion of many souls.

Christians came to a more elevated standard of holiness and devoutness to God while they looked after the Holy Spirit for the blessing; and they were not disappointed. The work throughout was marked for its stillness, depth of feeling and solemnity.

The subjects of the work included every period in life from childhood to old age. The old man of gray hairs, and the child of ten, were seen sitting together at the feet of the Saviour. The Sabbath school has shared largely in the blessed work. Of the twenty one teachers, seven were out of Christ. These were brought in, with twenty of the larger scholars.

With perhaps one or two exceptions the subjects of this revival had long been regular attendants on divine worship. This fact should teach us to appreciate the stated means of grace. An inn keeper in the place could obtain no peace of mind until he had removed his liquors from his bar. This done, and a confession made, the Spirit of God set him free. Another, a wise grocer, who had been engaged in the traffic gave up his shop to the Lord. He conducts his business on the principles of strict temperance. These specimens will show you that the Spirit of God made no compromise with sin.

The teachers and scholars in the public schools have also shared in the work. Infidelity has been signalized and some of its warmest advocates are now as warmly engaged in the cause of Christ.

A number of the neighboring clergymen attended the meeting; five of whom have since been blessed with revivals in their respective congregations. Among these, the first constitutional Presbyterian Church in Mercer, Pa., under the pastoral care of the Rev. Mr. Pettibone, has received an addition of more than one hundred souls.

Ninety persons have been added to the Presbyterian Church in this place as fruits of the work, and about the same number to the Methodist Episcopal. These two denominations of Christians acted in concert during the revival. It is worthy of remark that no instance of backsliding has as yet taken place, so far as we can learn.

The most delightful harmony prevails in the church, and there is a manifest increase of piety among its members, and sinners are occasionally turning to God. The Superintendent and Teachers, encouraged by the smiles of heaven upon their efforts, intend to pursue with vigor, the coming season, the system of Sabbath schools in the country. The last season they had six schools in the neighborhood, and the results were happy.

I would here remark that an effort was made the past year to supply the county with the Scriptures. In fifteen townships which have been already explored, of twenty-one hundred and forty two families, two hundred and eighty-two were found to be destitute of the word of God. An agent has been employed to explore the remaining towns immediately, and the circular letter will be sent to the clergy of all denominations soliciting subscriptions for the establishment of a permanent depository to supply the wants of the country.

I will now speak of the Temperance Reformation, which commenced in January, eighteen hundred and forty one.

[S. S. Foster.]

## REVIVAL IN THE SABBATH SCHOOL AT WEST NEEDHAM.

The pastor of the Congregational Church in West Needham has furnished the following interesting record of a revival in his Sabbath school:

In the early part of the year, our superintendent and teacher resolved to form a meeting to use the name of the Holy Spirit's presence and power to apply the truth to the hearts of their scholars.

They accordingly appointed a weekly meeting to pray for the conversion of the beloved children under their care. This was in addition to the regular teachers' meeting. Soon the children and youth began to be serious, and many were deeply impressed.

The work has gone on to the present time with remarkable success. There are not more than three or four in the whole school, over ten years of age, who are not either indulging hopes, or are anxious for their souls; and the most of these are under eighteen years of age.

It is a delightful interesting scene, to behold nearly all our children and youth leaving their play and vanities, seriously to attend to their salvation. Fifty have attended our inquiry meetings, and only five of them are over 20 years of age; and, indeed, most of them are under 15. Many are now hoping that God has had mercy on them, and are penitent and sorrowful.

The few that remain are lingering with a kind of consumption which must ere long take them off. We have had our establishment here where rum, gin, brandy and other liquors are said to have been manufactured to a considerable extent.

There have been two breweries in the place, but they have met the fate of the groceries. One of these has been in the manufacture of beer somewhat extensively; supplying other places as well as this. But the business has become expensive and has been abandoned. Gambling and other kindred vices have received a check in the progress of this reformation which it is hoped will banish them from the place.

One fact will show the decrease of the consumption of ardent liquors. The value sold by five stores here during the years 1840 and 1841, amounted to six thousand one hundred and thirty-eight dollars and forty cents. Four of these stores have given up the business, and the fifth has sold comparatively none the present year. The temperance meetings have been kept up through the year, and new signatures are added at each meeting.

N. B. PURITAN, *Pastor.*

[*Our Observer.*]

## FROM WASHINGTON CITY.

*Continuation of the Revival.—Accessions to the Church.*

In the Fourth Presbyterian Church the series of services during the week is still kept up with unabated zeal and interest, and not a week passes by, in which the Lord does not, in a more or less obvious manner, bear witness to the good word of grace. The last communion, in that church, was a season of peculiar solemnity and holy joy.

Forty-five persons were on that day received—almost all of them on the profession of their faith, for the first time. They were not the fruits of any sudden or transient gust of excitement; they were not all converted about the same time, nor were their religious exercises marked with a high tone of exaggerated feeling, which, however delightful, is well known to endure, and which is too often succeeded by proportional apathy and coldness. There were no gradual accumulation of two month's gains, resulting from different times during that period, in answer to persevering, uninterrupted prayer and labor on the part of the church; but they embraced almost every description of persons, both as to temporal condition, and mental cultivation. Some of the most affecting family associations existed among the converts. A parent with his young daughter—sister with sister—brother and sister—husband and wife—might be noticed in that solemn and tearful group, who presented themselves before the altar of God to render up a living sacrifice to his praise—and what, perhaps, has seldom, if ever,

been witnessed before in the annals of Christ's triumphant grace, three married men, brothers, two of them with their wives, there began their lives and growth up in his family altar, and dedicated his children to God. The bulk of this addition consisted of young persons bearing the fruit of the Sabbath School. And it is a refreshing sight to witness the affection which is manifested by these new-born children when they meet—the assiduity and obvious delight with which they engage in all their religious duties of a social kind, and the zeal which they evince in seizing all opportunities to do good. The young men go out, in groups, in the suburbs of the city, holding prayer-meetings and distributing tracts, bringing strangers to the house of worship, and gathering children into the Sabbath School. A weekly meeting is devoted, in an especial manner, to those who have recently joined the church, a few of the older and more experienced members occasionally assembling with them, leading their devotions, and giving them a word of counsel and encouragement.

The Sabbath following, that solemn, tender, and glorious ordinance of Christianity, was celebrated in the First Church, (Mr. Rich's) and there another touching and lovely scene was witnessed. Here there were twenty-five received, and these, for the most part, young people. I noticed a group of young persons say from the strength of eighteen to five and twenty, the very strength and hope of the church, one of them married, who brought up a family of young children to receive the rite of baptism.

In the Second Church, under Mr. Clark, a very good state of things also exists. The preaching of the word is listened to with increasing interest. A series of lectures is in the course of delivery, and is numerously attended by the young men, professors and others. The church edifice has undergone, through the exertion of the ladies, (who formed a sewing society for the purpose,) a complete repair; and at their last communion there was an encouraging addition to the company of believers. The exact number I did not hear.—Ch. Obs.

## REVIVAL IN THE SABBATH SCHOOL AT SOUTH BOROUGH.

A few months since, it was found that there were several individuals, in our school, who were unengaged in the subject of religion. One day, after conversing with some of them, the superintendent publicly invited all the scholars of the school, who wished personal conversation with him respecting their souls, to repair to the vestry. Six accepted the invitation. On the next Sabbath, thirteen accepted a similar invitation.

Such evidence of seriousness among the young, deeply interests the pious portion of the school. The church—most of whom are associated with the school—immediately appointed a day of fasting and thanksgiving. The prevailing sense of the feeling of penitence and humility, and a fervency of prayer. There was also a solemn renewal of the covenant. From this hour, there was a great change in the aspect of religious things in this place. As they were destitute of a pastor, Christians felt the importance of immediate, vigorous and united effort on their part. They appointed evening meetings for prayer and conference, which were held with great interest and success. They also held meetings for personal religious inquiry and conference. The number of inquirers constantly increased, and soon one and another began to rejoice in hope. From the children and youth, the interest extended, with increasing power, to those of riper years.

All the meetings, and every effort to promote this work of grace, have been marked with perfect order and deep solemnity. Although there has been no settled pastor, and the supply for this review commenced, and the school has been much sinful, hard-headed opposition, yet the work has gone forward with unabated interest, for it is God's work, and he has shown that he abhors it.

He has given his truth, let it be presented by whatever agency it may. Among the results of this revival, to the present time, more than fifty have expressed their desire to be admitted to the church.

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## INQUIRY AMONG THE JEWS.

The Rev. T. S. Grimshaw, the biographer of Leigh Richmond and Cowper, who has recently returned from a visit to the East, states that he found the Greeks and Syrians an extraordinary spirit of inquiry among them. There seemed to be a general impression that the period was at hand when the Jews, as a nation, would return to their own country; that the prophecies mentioned by Daniel and the other prophets were being fulfilled; and that the finger of God was pointing toward Jerusalem, and bidding the Jews to march forward. There was a university in Egypt, the seat of which is at Levens, and it is there that the spirit of God: he found it prevailing throughout the country. It existed along the banks of the Danube, and he heard of it as generally diffused among the Jews of Poland. In Egypt, also, he found a similar impression; and he learned from travellers that it was also prevalent in Palestine. He had no hesitation in stating that the restoration of the Jews is to be expected in a short time.

The English Wesleyans have 13 stations in New Zealand and 14 missions. The members in society amount to 1263, besides 590 persons, who

have been converted by the efforts of Mr. Grimshaw's hands with his tears, “to your own land—go to the land of civil and religious liberty, and intercede for the poor Jews, and obtain for them the participation of the privileges by which you yourselves are so greatly distinguished, and know that there are hundreds of us sincerely convinced of the truth of Christianity, who are prepared openly to embrace it. Did I say hundreds,” he added, “I would rather say there are thousands, who are inwardly convinced that Jesus is the promised Messiah.”—Ch. Obs.

## BOSTON RECORDER.

FRIDAY, APRIL 8, 1842.

## SUCCESS OF MISSIONS IN NEW ZEALAND.

New Zealand consists of two large islands in the South Pacific Ocean, extending from 34 deg. to 47 deg. South lat, and containing about 95,000 square miles. They are about 900 miles east of the eastern shore of New Holland, and 15,000 miles from England. The language spoken by the New Zealanders is radically the same with the languages of the Sandwich Islands, Tahiti, etc. A grammar, compiled by Prof. Lee of Cambridge, was published by the Church Missionary Society in 1820.

An active commerce has been carried on, for many years, between the New Zealanders and the British Colonists in New Holland. During the year 1830, the total tonnage of vessels cleared out from New South Wales for New Zealand was 5850 tons. These voyages were undertaken for the purpose of procuring New Zealand flax, spars for shipping, timber for house building, and for prosecuting the whale and seal fisheries on the coast. A British agent, or resident, was established on the islands a number of years ago. In the month of May, 1840, Capt. W. Hobson, sent out by the British government, issued proclamations, declaring that the sovereignty of the whole of the islands belonged to the British crown. The principal chief, after some explanations, assented to Capt. Hobson's proposals. They were vehemently opposed by the Romish bishop, Dr. Pompallier. Subsequently, New Zealand was made an independent colony. Capt. Hobson has given a strong proof of his confidence in the missionaries, by appointing to the new and important affair of Protector of the Aborigines, Mr. George Clarke, who for sixteen years, efficiently discharged the duties of catechist in the New Zealand mission. For a few years, there has been a considerable emigration of settlers from Great Britain. The business of emigration offers to the missionaries, by appointment of the government, a secure and independent position.

Karen mind.—It is just what the human mind must always be, when involved in utter ignorance on all natural and moral subjects, and subjected to none of the salutary discipline required for the acquisition of knowledge. It is the mind of a child, only crowded with the vagaries of demonology, and its thousand auxiliary superstitions. Childish imbecility is the strongly marked characteristic, not only of Karen but of all uncivilized mind.

Nature Assistants.—These are useful in their sphere, and under the immediate superintendence of the missionary, but they cannot act as independent agents. They are fundamentally deficient in judgment and intelligence. Few of them have become ordained ministers. One, says Mr. Mason, “became such by baptizing some people, in a wholly unauthorized manner, that wished for the ordination of a priest.” Quare? Was the ordinance administered by one “wholly unauthorized,” valid? Or did subsequent ordination render valid, previously unauthorized acts?

The Catholics.—They have an eye upon the Karen, and as soon as they can command money enough to form an establishment so strong and permanent as to insure success, they will make the attempt. One priest was settled among them a year or two ago, but from motives of policy, left the field for a season—to return perhaps, ere long, with seven other priests worse than himself.

ARRACAN.

Mr. Abbott's labors among the Karen of this province are indefatigable, and in no small degree successful. It will be recollect that they are subject to Burmese rulers, and exposed to constant persecution. They have already suffered much—but their sufferings do not divert them from their onward course; all the miseries among them enjoy a good degree of prosperity. “The Cholera,” says Mr. A., “has swept away one eighth of the inhabitants of the land in three months.” Yet the mission, though surrounded by disease and death, has been mercifully preserved.

GREECE.

Mr. Busel, while giving away tracts, (as he had been accustomed to do,) in the vicinity of St. Spiridon, on his great festival day, was insulted in the street—followed to his house which was violently assaulted, and was rescued from the violence of an infuriated mob, only by the most timely and merciful interference of the military.

His Excellency, the Lord High Commissioner kindly sent him away by night, in a vessel despatched for the purpose to Patras, whence he will proceed to Athens. This was necessary, that he might escape the danger of farther violence.

Mr. Busel and his friends seem to have had no apprehension of provoking hostility, while distributing tracts as usual, only to those who wished to receive them—and probably would have met with no insult or injury, but for the determined opposition of the priests to all missionary operations.

The temperature reformation has reached the Capital, and the religion of Jesus will, I believe, ere long, follow in its train. During the past winter, much has been effected in this city for the cause of our Redeemer, for which we feel grateful. And I cannot but cherish the hope that in a few years a religious influence will go forth hence, that will bless the whole nation.

I have been delighted to observe the accounts given in your valuable paper of the revivals with which your city and the neighboring towns are at the present time blessed. It is truly cheering to learn that so many are flocking to the standard of the cross. It animates the heart, and strengthens the faith of every true believer. The interesting work going on in your prison at Charlestown, we are told, is favorable to the conversion of the inmates.

The Directors of the Highland Society have published—on statues of bye gone ages, among them a marble statue of a priest, between a protestant and a catholic, to be erected in the church of St. John the Evangelist, in the city of Edinburgh. The statue is to be erected in memory of the late Dr. John Smith, a learned and eloquent divine, who died in 1793, and was buried in the church of St. John the Evangelist, in the city of Edinburgh. The statue is to be erected in memory of the late Dr. John Smith, a learned and eloquent divine, who died in 1793, and was buried in the church of St. John the Evangelist, in the city of Edinburgh.

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**ZACHARIAH.**—The Correspondent of the Evangelist says, that the style of England is superficial, both in the head and out of it. There are striking errors. But theological education is great, and reliance for effect, is held, fluent, extemporaneous use of language.—  
Mr. W. Hickey, a merchant in November, after a very short sabbath, just as he had completed the tour in the East, the acquirements of which were ample to allow him to say, "I have goods laid up for another like the rich man described, he had made 'the gold go only to God; but that man should hurried into eternity, just as he felt himself prepared to live another world, is not uncommon, and is to those who lay up their treasures."

**Burmeister's Dictionary** is in the edition at Calcutta, prepared by Mr. Burmeister at Ava—the Burmeister having been revised by his brother, Shara, uncle to the former.

are preparing in India under the direction of Mr. Hodgson, and eleven individuals 1,000 rupees to the object. Yet it is the object to be attained by the school teachers, but by the books in sufficient numbers.

of "the Society for the Propagation of the Gospel" south of Calcutta, and who positively forbade all members of their churches or Christian communities in its vicinity to marry. Marriages, sanctioned by both the parties have been annulled by the priest! A bold adventurer in the territories of Roman Catholicism at Calcutta, money on one flank, and a jet other.

twelve Judges in Ireland, or them, have lately decided the cause by Presbyterians in their own communion and the illegal, and of course null and contrary to former decisions, excited a strong feeling among the community. The decision removes which have never been of by gone ages, annulled by a priest, between a Presbyterians. The Attorney General has the Officers of the crown to have brought in to legalize all such a law having a retrospective effect.

Efforts are making for the interest of the Highland population. The Highland Society of Directors have turned their ear, chiefly to the selection and elementary school books for the Highland settlements. Of such books has been made, of at least half their original documents, and additional supplies being. Much spirit is manifested, which suggests that the neglected Highlanders—before their labor must follow before it can be realized.

The first Congregational collection Home Missions in Nova Scotia, the church of St. Matthew, and amounted to £16, 6s. 10d. editor of the Guardian expresses example thus set, will stimulate the efforts belonging to the Synod, supporting missions in their respective.

We are only surprised that in the year 1842, to the first Home Missionary effort, is acceptable Synod of Nova Scotia.

Kingston.—The Royal Charter, lately received, occupies the Guardian, and is esteemed by model for the regulation and well conducted and respectable university." It places the superintendence of all the affairs of the institution, enlightened, steadfast Presbyterians, the minister of Canada, and is not a mixed heterogeneous class of self-styled physicians of all religious denominations, so far as is concerned, that the whole operation is based upon high, exclusive church principles; though the impression we first had, connecting it with Puseyism, (which grew out of a letter, apparently of high authority, from a distinguished Puseyite, published in the London "Times," newspaper,) is not sustained, as Dr. A. was happy to say, by the official documents.

MANUAL OF SACRED INTERPRETATION; for the special benefit of Junior Theological students; but intended also for private Christians in general. By Rev. McClelland, Prof. Theol. Sem. New Brunswick, pp. 160. Ismo.—New York: Robert Carter, Boston; Tappan & Denney. 1842.

A cursory examination of this manual is sufficient to establish its claims to respect and confidence. The principal rules for the interpretation of Scripture are clearly laid down, and happily illustrated. It ought to be found in every Christian library, and cannot be studied with too much diligence.

THE PATRIARCH; or Family Library Magazine. Vol. II., No. 2. Boston Publishers; Saxon & Pierce. March, 1842.

This work must meet a friendly greeting wherever it goes—because it has already established a character that commands reverence and love, and is sustained by no ordinary share of talent and industry. It will bless each family it enters.

THE CAUTION BOYS. By Harriet Martineau. pp. 174. New York: D. Appleton & Co. Boston; Crocker & Brewster. 1842.

The moral bearing of this "Tale for the people and their children" is good; and the manner in which it is told cannot fail to excite the liveliest interest in the mind of the reader.

"The Bible Baptist," by Rev. Thomas P. Hunt, and "A Baptizer's Letter," both short and valuable Tracts, are to be found at the Sabbath School Depository—No. 13, Cornhill.

RAILWAYS.—The Directors of Glasgow Railway have decided to build a train morning and evening. The remonstrances have led to an appeal to the final decision rights. The Directors are determined, though we know gratifying to mark the spirit of broad discretion is met by Scotland. A meeting of our

searchable riches of Christ. They from all parts, to witness the meeting, every village had its representative. Whole families left their dwellings walked all night, from thirty to forty miles to share the pleasure. Joy, hope filled every heart. Prof. De Peleg's Seminary was chief preacher—but others were present. "Light is truth."

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## POETRY.

[For the Boston Recorder.]  
LINES WRITTEN ON A RECENT PROFESSION OF FAITH IN CHRIST.

To-day I leave the careless throng,  
That press the downward way,  
No voice of love, or mirth, or song  
Can move my longer stay.  
To-day, I seal the solemn vow,  
Oh Saviour, I am thine;  
Gay world, thou canst not charm me now,  
Nor press thy lips to mine.  
To-day, I taste the bread and wine,  
That show a Saviour's love;  
My heart is tuned to strains divine,  
Like those they sing there.  
Oh Saviour, all that brightens earth,  
Is dark, too dark for me;  
I claim a high, immortal birth,  
I long for none but thee.  
Why did I stop my guilty ears,  
Against thy warning voice?  
Why slight thy blood, and scorn thy tears,  
And make the world my choice?  
Ah, sinful world, thy charms were fair,  
But death was in those charms;  
My Saviour broke the fatal snare,  
And led me from them thin arms.  
Thee gilds no manly dance,  
Can move my heart to more;  
I've seen death's fatal gloomance,  
Among the robes they sing.  
And now, I'll walk the narrow way,  
Though storms and death oppose;  
They smile shall light my darkest day,  
They love no danger know.  
And when my weary feet at last,  
Shall reach the river's side,  
Thy faithful arm shall hold me fast,  
And bear me through its tide.  
There on its bright and flowery shore,  
I'll take my harp and sing,  
His name, who all my sorrows bore,  
Shall sound from every string.  
And when I walk the stony plain,  
And meet a cheerful choir,  
They'll sing of him who had holy strain,  
That moves my warbling wire.  
And when the highest notes I raise,  
Send low shrill tones to the tongue,  
The seraph's shall hush his praise  
To catch my nobler song.  
Such themes through thought tries in vain;  
None but a rauson's sinner's song  
Can pour the full, melodious strain  
The golden streets along.

## MISCELLANY.

## THE PALE BELL OF THE HEATH.

Among the most interesting of the many deep mysteries that invite inquiry, above, around, and within us, one, not the least attractive to me, has long been the communion that an infant soul, or rather the soul of infants, holds with its God. To deny the existence of such communion would be rash—to substantiate such denial, I think, would be impossible. Even those who limit infant salvation to the seed of believers, and to the baptised, which I do not, must own that the disembodied spirit of an infant, can become a participant in the joys of heaven, however early it may be called away; and surely, in an earthly creature, shaped in wickedness, conceived in sin, and born under the curse, with the latent seeds of every evil inherent in its nature, there must be a work wrought to fit the habitations of unshilled purity and everlasting joy. That soul must be regenerated by the power of the Holy Ghost, before it can enter the kingdom of God, is readily admitted; and that God can so regenerate, even before its eyes have been opened to behold the light of day, we have distinct proof in Scripturc. His work accomplished, will any one venture to assert, that, because the undeveloped state of the mental faculties, and feebleness of the bodily organs, preclude the manifestation to us of what is passing between the soul and its God, therefore nothing does pass? I cannot believe it. I remember an instance of a confirmed idiot, whose faculties up to the age of thirty or forty, had acquired no greater degree of expansion than was seen in the embryo; but who, during her last illness, at that age, gave most incontestable proofs of a glorious work wrought in her soul, by the power of divine grace, which she seemed enabled to communicate to those about her, for their special encouragement in tasks so apparently hopeless; for in other things, she was an idiot to the last. Now, of all cases, the infant and the idiot most nearly assimilate—I speak of course, of extremely young infants. I confess that God can—that he does—work in the soul, without the customary medium of the bodily and material faculties. Who, by searching, can trace his steps? No one; but it is a very sweet thought to engage us over the cradle of a baby; a sweet still, when we look upon its coffin.

When the Lord has willed it, that some tender babe should be carried to his bosom, before it has tasted the cup of mortal or spiritual distress, the work goes on. Those who choose, may limit it to a particular class; I firmly believe it of every child of Adam, whose days are numbered and ended before "they by reason of use have their senses exercised to discern both good and evil." I do not suppose that an early death brings them necessarily within the bonds of the covenant; but I do believe that, being chosen in Christ, along with others, before the foundation of the world, these infants are mercifully spared the stern conflict awaiting those who are brought up for the church militant; they are caught away to swell the countless multitude of the church triumphant. In this contemplation, I see, as it were, unnumbered victims continually rescued from the grasp of Satan, in those regions of the earth whose inhabitants sit in darkness and in the shadow of death; and I see it in no quarter of this magnificent globe, in his entire perfect; his power unresisted; or the prey safe within his iron grasp. Such views must be in a measure speculative; but their foundation is the sure word of God, from which this sweet and soothing doctrine can very fairly be educated. My own mind is cast down with a doubt upon the subject; and very few things does this visible world afford that draw from my heart such a full and fervent Hallelujah, as the tiny coffin, with its little white pall, carried perhaps, under the arm of a sorrowful father, while the mother or sister steps behind, in tears of mortal grief. I can weep with them, for it is a sore trial to a parent's heart; but over the baby I do must rejoice, with joy unspeakable and full of glory.

There is a little flower of exquisite delicacy, which springs up among the heath and rough grass in uncultivated spots. Its form is that of a single bell, closely resembling the Canterbury bell of our gardens, and its texture transparently fine. Our son rises perhaps two inches from the ground, and, in the attitude of a snow-drop, depends this soft little cup, dissimilar in many respects from the well-known blue-bell of the heaths, and wearing the green tint of its kindred autumnal sky, rather than the saffron yellow of summer. The aspect of this wild-flower, is so infantile, so fragile, so ethereal, that we wonder to recognize it among the hardy heather, and the rugged grasses where it usually dwells. We see it in our path one day; the next it is gone, leaving no perceptible vacancy among its thickly-spread neighbors, except to the eye of those who marked its lovely form unfolding to the winds, and anticipated how short a sojourn such a thing of gossamer would make in such a clime.

I have loved this little flower from childhood, and have often stopped aside to avoid placing my foot upon its innocent-looking head; but I never connected it until very recently, with a living object. That association has, however, been formed; and fondly shall I henceforth welcome the pale, solitary blue-bell of the hills—it now typifies one of the loveliest and most touching links that con-

nect this dark, rough world, with the pure and shining habitations above.

They say that all babies are alike; it is not true: for, to one who observes them with the interest that they merit, there is, even among the newly-born, an endless, boundless variety. There is a trait of grandeur, proper to the offspring of man's majestic race, who yet unconscious of the workings of his soul, sit and grow over them a general aspect peculiar to that privileged age; but it is like the sunbeam upon a garden of dewy flowers—a general brilliancy sparkling over all, and no means affecting their individuality of character. None of them have yet put on the external livery of Satan, though all are born in bondage to his yoke; but some have received the secret seal of adoption, and are passing onward to the kingdom of glory, never to know the defiling touch of the wicked one. Elect, according to the foreknowledge of God the Father, destined for an early entrance into the inheritance of the saints in light, born into visible existence, washed, sanctified, justified, by a process equally rapid, mysterious, and sublime, they pass before our eyes, and glide away to the bosom of their God. Most happy, most privileged of all created beings, save only the angels who, having never fallen under the condemnation of disobedience, know not the drop of bitterness that exerts a few short painful days, those children for Him.

I shall not again see the sweet, infant bell of the heath rise up, without a tear for the gentle babe, through whose blue veins flowed blood not alien to me and mine, and whose lovely aspect frequently comes before me, in the silent hour, to melt my heart into sympathy with those who owned a much nearer tie: but I will look up, and rejoice; for precious is her lot, and her rest is very glorious.—*Floral Biography.*

## THE INFIDEL'S DEATH-BED.

I had visited the city to remain a short time with a relative, and was informed of the sickness of an acquaintance, a young lady about nineteen years of age. She was, said my informant, taken very suddenly ill with a fever, and though it was but five days since, there is slight hope of her recovery. I went at once to the house and was invited to a room where I found the mother, sister, and, attending physician. He had a number left the sick girl, and now without any hope of her recovery told the mother she must die that night, and perhaps that hour. And said, she is rational, but does not know how near her end is: she must be informed; and turning to me said, are you a friend of mine? I replied in the affirmative. You then must inform me; and he departed. The mother led the way and we followed in silence, for a melancholy awe was on us, at the thought of the near approach of the "king of terrors." She laid with her hands clasped over her face, and the long drawn sighs which often came as though from the depths of her soul, told there was a fearful struggle with conscience. I said to her, Mary, your sickness has been a load but severe one; but such afflictions often work a cure for the disease of the soul; has it been so in your case? No was the quick answer.—But Mary, the thought most have come over you within these few days, when God has left you to commune with your own soul, that it might be at your last opportunity to seek him before you were called to meet him in judgment; have you not thought thus? I am not going to die, she said; and if I were, should I not fear for the future? and she turned her head that no trace of emotion should be perceived to falsify her assertion. I paused for it was a moment of agony to my soul, and raised a fervent prayer for assistance, and for that power to sustain her with her spirit to submission with the strength of her powers; she had read Biblical works to denounce the delusion of infidelity, and this afflicted mother, who told me her conviction, that the stamp of heaven was upon it, and that it would be very easily removed to its home. In reply, he expressed his surprise that her secret thoughts should have so exactly corresponded with his own.

It may be asked, if in one case, the image of heavenly things be visible on an infant about to receive into glory, why not in many—all? I would reply, that among those who are taken home after more lengthened pilgrimage, we sometimes behold extraordinary portents of the joy seen before them, which they are able to communicate to surrounding friends who doubtless, with the church at large, experience much comfort and encouragement therefrom. They seem indeed, to be granted for that purpose; and why should not a poor infirmation of undressing grace be occasionally afforded to the watchful eye of a tender mother, whose mind is about to be removed from her bosom; and to cheer, as it surely is calculated to do, the hearts of many mourning parents, who may be longing to accumulate proofs to the actual manifestation of Christ's love to little babes, even in the flesh?

In this case, the Lord had emphatically *lent* the infant heirs of glory to mortal care, and very early received them to his own keeping.

And whence is "very pitiful," that number a blotted blow upon the shrinking heart of a poor young mother, she should voice宏an an essential social aid? Was it not a sharp trial to see five little colts successively home-sick from her door, leaving but two of her household flock over whom to watch and to tend? Mothers, perhaps, may rightly answer, this question. We do, most shamefully, limit the Holy One of Israel; and to His alone is known how many cups of heavenly consolation are dashed from our lips, because blind unbelief cannot discern them.

One trait that I observed in the beautiful babe, was a peculiarly pensive softness, that it was impossible to regard otherwise than as the meek and earnest yearning of the soul after something that was not in object presented to the outward sense. I noted it, during the several opportunities that I had of observing her, and could not believe my mistake. The impression was that some glorious things had been revealed, as in visions of the night; but, almighty, around whom we least naturally know, that these angels were busy, who are "ministers of spirits, sent forth to minister to them that shall be heirs of salvation." And who will deny that an immortal and ransom-ed soul, unsullied by actual sin, and on the point of crossing the threshold of heaven, has no perceptions, and enjoy revelations, quite inconceivable to us, in our depraved and darkened state of perpetually out-breaking iniquity?

How foolish is the wisdom, when brought to bear upon a point of which neither you nor I can know anything! We cannot refer to our own infancy, because—even if memory could, under any circumstances, wander so far back as to our cradles—we were not of the number of those to whom exclusively these marks apply—infants chosen to early glory, before the world could put in its plea for a share of them.

The other little bell will yet spring up among the hearer, and distinguished by its soft tint from the rough and mottled plants around it. Not formed like them, to sustain the rude crush of careless footstep, we anticipate its early doom in the fragile tenderness of its aspect. It was not so with the lovely antelope, the impress of health, and longevity; and the bright that laid her low, six months had passed over her, was no constitutional malady. I should rather trace the resemblance in this, that both bore too much the hue of heaven to abide long on earth. What I mean by the hue of heaven, as regards the babe, was that singular expression to which I have been alluded. Her beautiful brow was thoughtful, even to a careless eye; and the grace that reigns in every movement of her head and limbs, was truly majestic. You could not study her countenance without fancying that she communed with a brighter world; and that something of a calm sadness hung over her view of sensible things. I was struck by the manner in which she would take hold of her young brother, steadyng the boy's face between her delicate hands, and gazing upon it with a kind of perplexed earnestness, as if other images were floating in her mind. Be it as it may, that we joyously know, that no sooner had the sun bid fallen for the last time over the clear, intelligent eye, than the spirit gained an accession of knowledge, to which the proudest attainments of reasoning man in his full maturity, are as the winding of the earthworm through his dark and silvery crevices, compared with the loftiest flight of the eagle toward the morning sun. It is no questionable speculation: "I say unto you," said the Lord Jesus Christ, "that in heaven, their angels do always behold the face of my Father, which is in heaven." Oh, it is delicious to think

of the rapture that is experienced by the glorified soul of such a one, when, mounting to the immaterial company of angels, it sings the song of the redeemed, at the moment of becoming acquainted with the mystery of redemption! "Unto him that loved us, and washed us from our sins in his own blood," is that sound first heard, on entering the everlasting gates; and then to learn the story of Christ's cross at the foot of Christ's throne! To gaze on the Lamb that had been slain, while the tale of that propitiatory slaughter is drunk in amid the sound of heaven? To look back upon the world, while its scenes are unfolded, and know that it is full, and forever escaped! Oh, ye weeping mothers! bring such thoughts as these to the death-beds, the coffin, the graves, your happy, happy little ones, and you will find that God gives you wages for nursing through a few short painful days, those children for Him.

I shall not again see the sweet, infant bell of the heath rise up, without a tear for the gentle babe, through whose blue veins flowed blood not alien to me and mine, and whose lovely aspect frequently comes before me, in the silent hour, to melt my heart into sympathy with those who owned a much nearer tie: but I will look up, and rejoice; for precious is her lot, and her rest is very glorious.—*Floral Biography.*

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I shall not again see the sweet, infant bell of the heath rise up, without a tear for the gentle babe, through whose blue veins flowed blood not alien to me and mine, and whose lovely aspect frequently comes before me, in the silent hour, to melt my heart into sympathy with those who owned a much nearer tie: but I will look up, and rejoice; for precious is her lot, and her rest is very glorious.—*Floral Biography.*

THE INFIDEL'S DEATH-BED.

They say that all babies are alike; it is not true: for, to one who observes them with the interest that they merit, there is, even among the newly-born, an endless, boundless variety.

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